

VERMONT TELEGRAPH.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, OCTOBER 10, 1838.

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TERMS.

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TELEGRAPH.

BRANDON, SATURDAY, OCTOBER 6, 1838.

For the Vermont Telegraph.

BROTHER MURRAY:

I wish to raise one query in the Telegraph.

Ought a minister of the Gospel to be a member of the Legislature?

Please give a scriptural answer, and oblige A SUBSCRIBER.

My answer may be found in last week's paper, under the head, "On earth peace—good will towards men." The Scriptures supporting that view are, all those passages which forbid Christians to fight and kill, such as, from the Savior, "Resist not evil;" and from the Apostle, "Recompense to no man evil for evil." The reasoning which makes these scriptures applicable is this:—If Christians may not fight and slay, then they may not participate in carrying forward the operations of a government which requires fighting and slaying at man's discretion.

I do not now recollect any passage of Scripture, applicable to a minister, which is not also applicable to a lay member. I think the requirement to be binding on all Christians, to abstain from every measure which involves violence against human life.

OBITUARY.

Died.—In Whiting, Vt., Aug. 18, 1838, Matilda L. Moulton, aged seventy one years. The subject of this notice was born in South Brimfield, Mass. She was from a child taught the religion of her fathers, though her parents were neither of them pious; but availing themselves of the supposed advantages of what was then called the "half-way Covenant," they brought forth their children, and claimed for them heritages, by which they were introduced into the pale of the Church.

Matilda Lyon (for that was her maiden name) was subsequently married to Eph. Moulton, a resident in the same town. They moved from Massachusetts to the town of Orwell, Vt., in the year 1788; and being among the first settlers, they were of course subjected to all the self-denials, and hardships, peculiar to a new country. Mrs. Moulton became seriously impressed, in early life, with the importance of experimental religion, as a necessary preparation for death and the judgment; and as it afterwards appeared, she indulged a hope in the pardoning mercy of God, sometime previous to her marriage.

It was not however until the year '98 that she made a public profession of faith in Christ, by uniting with the church. Having been sprinkled in infancy, and taught that nothing more was required of her with reference to baptism, it was not without much reading of the Bible, prayer, and serious reflection, that she resolved to be a Baptist. She accordingly united with the Baptist church in Orwell, of which her husband was then a member. So far as we have any means for ascertaining, sister Moulton sustained an unblemished Christian character, during her connection with this church. She subsequently removed her relation to the church in Whiting, [to which town they removed,] of which she continued a worthy and consistent member, until removed by death, to the church triumphant.

In all the relations which our beloved sister sustained, whether in the church, in the neighborhood, or in her own private family, it may be truly said, she was a "peace maker." Her religion was not of a boisterous character, like the dashing cataract, foaming in its impetuous course; but rather like the gently flowing stream, which seldom rises above its banks, but never fails to refresh, and enrich the wide spreading valleys through which it passes.

It was more by the influence of consistent and uniform example, than otherwise, that the deceased recommended religion, and sought the salvation of sinners. The conversion of her children, was a subject of the deepest solicitude; they shared in the counsels, and devout prayers of their anxious mother; and after all, except an only son, had expressed hope in Christ, and given satisfactory evidence of an interest in the great salvation, her ardent soul, as though gathering strength from a view of past mercies, seemed drawn out in undying solicitude for the son. It would seem that this was all that bound her to earth. "Lord save my son," was the burden of her prayer. The prayer was heard, the last child was brought into the kingdom. It was enough. The mother could now say, with Simon, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

part in peace, for mine eyes have seen thy salvation."

From this time, she seemed ripening in spirit for the blessed society above; and was often heard to say, I have no desire to live longer than is the pleasure of God. And when attacked with her last sickness, (a bowel complaint,) she expressed a full conviction that she should not recover. She was undisturbed in her near prospect of death, and could calmly talk of "departing and being with Christ, which is far better." She appeared satisfied during her short illness, that she had commenced a voyage that would land her in the haven of eternal rest. In the morning before she died, being aroused from the very slumbers of death, by an anxious daughter, she said, (and they were her last words,) "why did you wake me? I had got almost in the harbor." The closing scene was calm and peaceful. She yielded up her spirit to "Him who gave it," without a struggle. "She died in the Lord and is blessed." May the surviving friends imitate her virtues, follow her examples, that like her, they may close life's journey in full assurance, and joyful prospect of heaven.

[Continued.]

RELIGIOUS MISCELLANY.

From the Baptist Record.
Recollections of the late Dr. Price,
MISSIONARY TO BURMAH.

It has been matter of some surprise to many, that, considering the connexion which existed between Dr. Price and Mr. Judson, as Missionaries, at Ava, at the time of the late war between the British and the Burmese, the only work which gives to the religious public the details of the sufferings of the Missionaries (Mrs. Judson's Memoir) should present so few and scattered notices, and those almost wholly incidental, of the worthy man whose name stands at the head of this paragraph. Except that Memoir, and the Memoir of Boardman, and Dr. Price's own Journal, in the Baptist Magazine, nothing has been said of him; and, of course, nothing has been generally known. It seems as if there was a concerted silence, (we do not believe that such is the case) in order that his memory might perish with him. We have ourselves heard the "whispers" to which reference is made in the following letter, and we think we know their origin and their unfoundedness: so that with ourselves they have weighed but little. Yet it was not till quite lately that we were prepared to show that it is not in the power of envy and detraction to consign to forgetfulness the name and labors of Jonathan D. Price.

We would correct ourselves in one statement made above, viz: that respecting nothing having been said concerning Price and his labors, except in the Memoirs of Mrs. Judson and Mr. Boardman; justice was begun to be done to him by our excellent brother Malcolm, in some passages of his Journal, while on his late tour in India; and the following letter from the successor of Dr. Price, to the Pastor of Sansom Street Church, in this city, proceeds a step further in the same course; and we are not without hope that still further evidence may be afforded, at some future day, that whoever was, Dr. Price was not among those, whether abroad or at home, who "attempted little, and accomplished less."

REV. MR. WARNE:—

Dear Brother.—Before leaving America, I had formed a very incorrect idea of Dr. Price, as a Christian Missionary;—and this idea was never corrected till some time after I reached Ava, in 1833. That Dr. Price had sadly disappointed his Christian friends, was an impression deeply fixed in my mind, as I often heard it whispered in different parts of the United States; but on what authority an impression so unfavorable to his character had obtained, I was never able to learn. That he attempted little, and accomplished less, was, I believe, the opinion which very generally prevailed.

On reaching the city, in 1833, I passed over to Saguing, and sought out the tomb of the lonely missionary. I was surprised, in passing along through the streets of this once royal city, to find every person, old and young, able to direct me, in my enquiries for the grave. I found it in one of the city burial grounds, just without the walls of the town. The only Englishman in Ava at the time, Mr. Lane, had erected over the grave a small monument of bricks and lime; but it had become somewhat dilapidated. While I was gazing on this humble pile, several Burmans and Kathagans came around, and began to enquire if I had ever known Dr. Price. I replied, that though I had never seen him, yet I came from the same country, and knew many of his friends, and had seen his children in Calcutta. Each one began to tell what they had seen him do, and what they had heard him preach: One told how he had cured the sick; another, how he had preached the Divine Law; and a third, how he had instructed in science the young noblemen sent from the palace. Not long after this, an elderly man, of very prepossessing manners, called upon us; said he was from Saguing, and that Dr. Price had been his near neighbor; that he had the care of his two little boys some time, and felt very anxious to hear from them. When he heard the boys were well taken

care of, the kind-hearted old man shed tears. He expressed the greatest affection and respect for Dr. Price; said he often heard him preach and pray on the Sabbath, and had assisted in laying him in the grave. The simple and feeling account which the benevolent old man gave of his friend and teacher, and the solicitude he manifested for the orphan children, were very affecting. He said that Dr. Price's custom was, to read a portion of the sacred Book, and then explain to them its meaning; then urge them to put away their idols, and worship the eternal God, who made heaven and earth. From further conversation, I perceived the good old man had a correct knowledge of the Christian religion, though he had, evidently, never felt the renovating influence of the Holy Spirit. He invited me to come over to Saguing, and make that city my home; offering, at the same time, to give me land, on which to build a house. I had not been in Ava long, when some of the young noblemen, who had been Dr. Price's students called on me. They gave me an account of their studies, and the rules they had to observe. They boarded with Dr. Price, and every morning and evening attended family worship. In the evening, they all read the Scriptures for an hour, and then Dr. Price explained some of the verses, and prayed. They were required to be present every Sabbath; and every few days they had to appear before the King, to be examined. They manifested the greatest respect for the memory of their teacher; call themselves his disciples, and say they could never love a father more.

After the late war between the English and Burmans, Dr. Price had a hospital; and great numbers of sick, blind, and lame, were constantly coming to receive medical aid. I have seen several who had surgical operations performed on them. Among them is a young man who had not seen the light for several years; but after being under Dr. Price's care about two months, he so far obtained his sight, that he is able to discern all common objects, though he cannot read; and what is still more interesting, he gives considerable evidence of love to Christ, and has talked some of baptism.

By the earnest solicitations of Prince Mek-a-rah, (the King's uncle,) Dr. Price began an English and Burman dictionary, but did not live to finish it. Mr. Lane, a British merchant, has gone on and finished it; and it is considered so valuable a work, that the Bengal Government has offered to defray the expense of printing it. Besides this, Dr. Price translated Genesis, and Exodus; and good Burman scholars pronounce it well done. Prince M. and Prince S., together with many noblemen, are often speaking of Dr. Price in the highest terms.

From these and similar facts, which have come under my notice, my views have entirely changed in reference to the value and usefulness of this forgotten missionary. There are few men who, under so many difficulties, and in so short a time, undertook and successfully prosecuted so much. Had he lived, and been sustained in his plans and labors, all the young nobility would have been trained under his influence; and that influence would have been felt through all coming time. Price began to lay a broad foundation. He was determined to enlighten the rising generation, and he would have done it, had his life been spared. It is gratifying to learn that the Bible was made a class-book in his school; and that the young men were taught to kneel before the Father of their spirits. I never knew, till since living in Ava, that Dr. Price suffered more than any other foreigner; but all the rest taking advantage of Sir Archibald Campbell's offer, bro't in a bill of all the money, furniture, books, clothing, &c., which they had lost during the war; and Sir Archibald required the Burman Court to pay them up to the last farthing: Dr. Price, however, remaining under the Burman Government, could not take advantage of Sir Archibald's favor, and so lost every thing but life. When Brother Brown was here, he saw so much evidence of Dr. Price's usefulness, that he was as much disappointed, and as much at a loss to account for the injury done to his memory, as I had been before.

Brother Brown proposed that I should procure a marble tablet, with some plain, yet appropriate inscription, and place it over his grave; and let him bear an equal expense with myself. I have procured the slab, and expect the lettering will be done soon; it is to be in Burman. I should be happy, if my time would allow, to mention many other facts which have come before me, relative to Dr. Price. It is, however, of little use; his record is in heaven; and so long as Burmah continues a nation, Price will be remembered.

Having come into the possession of a great many facts relative to Dr. Price, during my residence in Ava, it appeared to me but an act of simple justice to record them—these have lain by me a long time. Several brethren having seen them, urged me to give you, at least, a few of the facts in a letter, as you are the friend and guardian of his two orphan boys. This I have now done. May I beg that you will kindly let me know if this letter reaches you.

Your affectionate brother, and fellow-laborer in the Kingdom of Christ,
EUGENIO KINCAID.
Rangoon, July 20, 1837.

EVANGELICAL DOCTRINE.

THE MORAL GOVERNMENT OF GOD.

The Authority of God, as Supreme Lawgiver.—The government of God extends over all created existence. The material universe is perfectly under his control. He has subjected it to certain permanent laws, whose supremacy he maintains by his own resistless agency. Constructed by his skill, originated by his creative power, matter, in all its forms and modifications, is in his hands. By the moral government of God, we intend the system of laws which he has extended over his moral universe. His moral universe includes all those beings who are proper subjects of moral government, or capable of responsible agency. These are clothed with intelligence, with a sense of moral accountability, with strong affections, and immortality of existence. Here, in this moral universe, God alone reveals his perfections and designs. The material creation, with all the laws which govern it, and all the agency that moves it, is valuable chiefly in its relation to the moral universe.

As we have already implied, moral government supposes moral agency. That we are moral agents, is a truth which requires for its establishment no long array of metaphysical argument. We feel ourselves responsible. We treat each other as responsible beings. The parent considers his child a proper subject of moral government. The legislator considers himself and his constituents proper subjects of law. The arrangements of civil society all imply personal responsibility. We write for those who are members of society. We shall have few readers who will become outlaws for the purpose of proving themselves not capable of moral agency. By our acquiescence in the established regulations of community, we confess our moral responsibility. There are other moral agents, besides men, in the universe. The scriptures inform us of angels, and the analogy of nature leads us to believe in the wide extension of Jehovah's moral government. However extended is the circle of moral intelligence, God claims authority over the whole, as supreme lawgiver. The validity of this claim is manifest, from the following considerations:

1. The relations which exist in the moral universe render a moral government necessary. The created intelligence has sprung from God. The moral agents which compose it have derived their existence, and depend for its continuance and for all their blessings, all their faculties, even upon him. They ought, therefore, to live for him. His character is infinitely glorious. His infinite perfections ought to inspire reverence, adoration, and supreme affection, from all that know them. His own happiness, so infinite and perfect, ought to inspire the benevolent regard of all who can understand the value of happiness at all. These relations, therefore, demand these affections and corresponding conduct. This demand should be prescribed, expressed in some definite rule, and enforced by some guardian power.

There are also important relations existing between these intelligent moral agents. They are capable of happiness and woe—if being affected, in these respects, by their mutual feelings and conduct: they are sharers in the same relations to God, and in the same immortality of being. They are therefore exposed to the most dreadful evils, if these relations are not respected. There is a course of feeling and conduct which corresponds with these relations, and there is a course utterly at variance with them. That course of conduct which harmonizes is demanded by the nature of things, and that demand should be prescribed, expressed, and enforced, by proper authority. In other words, there must be moral government.

2. The infinite perfections of God render him perfectly qualified to govern. His wisdom enables him to perceive what system of laws all these multiplied, important, and eternal relations require. His goodness assures us that he will adopt that system. His power enables him to defend it for ever. His absolute control over all the world of matter, and the absolute dependence of all existence upon his will, not only confirm his claim, but render it impossible for any other to occupy the throne. No other being has the natural or moral qualifications to fill it. No other being could for a moment sustain a system of universal government, independent of him, or at war with his claim. The necessity of the case, therefore, assigns the throne to him.

3. The relation which he sustains to the whole, gives him alone, the supreme right to govern.—Originating all, sustaining all, he is the proprietor of all. For himself they were originally called into existence. He is the proper being to guard and secure his own right to the supreme affection, and perfect obedience of his creatures. Dependent on him for their mutual protection, the obedient must naturally look to him. The expectation he alone can answer. His natural, necessary, and infinite supremacy of existence, of character, and relationship,—his infinite qualifications, and the mutual, eternal, and entire dependence, of created existence upon him, all demonstrate the validity of his claim to supreme authority over the moral universe.

CONCLUSION.

1. God, therefore, is the rightful moral governor of the universe.

2. This truth should lead us to immediate and unqualified submission. Though his plan of government were not yet revealed to us, an acknowledgment of this truth would require a willing oath of allegiance to him in all the government which he should see fit to exercise over us forever. A submission to his system of moral government on this ground, would lead us to acquiesce in all the operations of his agency over the material universe, which the wants of his moral government shall in his infinite wisdom require.

3. This truth, thus received, should lead us to keep our confidence in him unbroken, and our obedience perfect, altho' some things in his government when revealed, should seem mysterious.

4. This train of thought would lead us to expect a system of moral government, which, when examined and understood, would appear every way worthy of his character and every way adapted to the necessities of the universe.—N. Y. Evan.

REPENT OR PERISH.

It is painful, my friends, to address you in this language; but when I deliver God's message, I must deliver it plainly; I must, to the utmost of my power, apply it to your consciences in all its unbending, unaccommodating strictness; turn in which way we please, it will say nothing but this,—repent or you perish. And what, after all, is there so very irksome or disagreeable, in a religious life, that you should wish to defer its commencement? If you must begin sometime, why not begin to-day? Will you reply, I know not how to begin? God's voice if you listen to it, will inform you. It tells us that there is a veil upon our hearts: a veil which prevents us from discerning the path of duty; and it also tells us, that when our hearts turn to the Lord, that veil shall be taken away. Turn then to God. Go to him, as his servants, for direction, and he will teach you what you must do. If I mistake not, many of you are like Agrippa, and for a long time have been almost persuaded to be Christians; but you hesitate, you linger, you dread to take the first step. Perhaps when you are just on the point of yielding to conviction, the question, what will my companions say? occurs to you and causes you to fear. You fear to be tho't serious; you dread the remarks, the ridicule, which it would draw upon you; and, therefore, do violence to your convictions, or lock them up in your own breast, till they die away. In this manner thousands gradually and insensibly harden their hearts, till the truth ceases to affect them. Let such remember, that the fear of man bringeth a snare; that Jesus Christ has said, Whoever is ashamed of me, of him will I be ashamed at the last day. If you cannot bear the reproach of men how will you bear his condemning sentence, and the everlasting shame and contempt which will follow it? It will then be known that you had serious thoughts; but that you banished them through fear of men; and sinners themselves will despise you as a coward, who did not dare do what he knew to be right. Dare then to do your duty, to obey your conscience and your God, to be religious; for you cannot be a Christian in disguise. You must come out, and be separate, or God will not receive you. Take then, at once, some decided step, and let it be known what you mean to be; and you will find that this, and all the other objects of your fear, are mere shadows, and will feel ashamed that they should ever have influenced you for a moment. If your heart still lingers, press it with the command of God; press it with the dreadful consequence of offending and provoking him to forsake you: press it with the terrors of the last day, and all the awful realities of eternity. Above all, press it with the consideration, that if you ever turn to God, it must be to-day; that your soul, your salvation, depends on your becoming religious to-day. My friends, are you not convinced that this is the case? Do you not perceive that if you disobey, or trifle with this solemn command, it will, it must harden your hearts; and render your conversion exceedingly improbable? Do you not perceive, that if, with this command before you, and with all these motives to obey it, you cannot resolve to obey, you feel still less disposed to obey to-morrow, when the subject is forgotten, and the world, with all its cares and allurements, again rushes upon you? Be persuaded then to listen and obey, while God, and Christ, and the Holy Spirit, while death, and judgment, and eternity, and heaven, and hell, continually cry, to-day! to-day! hear God's voice, and harden not your hearts!—Payson.

MADRAS.

The Missionary Herald contains the first report of this mission, which was established nearly two years since. The report notices the death of Mrs. Winslow, which occurred a year ago next Sabbath. In the former part of the year, when all the schools were in operation, and contained about 750 children, the attendance on Sabbath morning, at each station, was usually upwards of 300; and, including their teachers and other adults, from 350 to 400 in all.

At Rajapooram, public worship is held both in the forenoon and afternoon of the Sabbath; and from 300 to 400 native adults usually attend, especially in the morning.

The average number of schools throughout the year has been 25, including two Eng-

lish schools at Rajapooram. Tamil schools at this station 14, and 9 at Chidambaram. These, by reason of the reduction of appropriation, were dismissed at the end of August. Most of those at Rajapooram, however, were resumed in October, by reason of a donation from a friend for the purpose.

About 60,000 tracts and 12,000 larger and smaller parts of the Old and New Testaments were distributed during the year.

Religious Inquiry.—Says Mr. Winslow, "God has been pleased to smile on the efforts made, and a revival of religion has been, and we trust still is, in pleasing progress. More than thirty have attended some of the inquiry meetings, which is a large number for such a congregation. Several of them appear well, and there is much occasion for praise and thanksgiving to God, with whom is the residue of the spirit."

A Christian's View of the World.

That lofty soul that bears about with the living apprehension of its being made for an everlasting state, so earnestly intends it, that it shall ever be a decent and vouchsafement with it, if it allows itself to notice what busy mortals are doing in their (as they reckon them) grand negotiations here below. He has still the image before his eyes of this world vanishing and passing away; of the other, with the everlasting affairs and concerns of it, even now ready to take place and fill up all the stage; and can represent to himself the vision of the world dissolving, thrones tumbling, monarchies and kingdoms breaking up, crowns and sceptres lying as neglected things. He hath a telescope, through which he can behold the glorious appearance of the Supreme Judge; the solemn state of the magnificent and vastly numerous retinue; the obsequious throng of glorious celestial creatures; doing homage to their Eternal King; the swift flight of his royal guards, sent forth unto the four winds to gather the sleet, and covering the face of the Heavens with their spreading wings;—the universal silent attention of all, to the loud sounding trumpet, that shakes the pillars of the world, pierces the inward caverns of the earth, and resounds from every part of the encircling heavens; the many myriads of joyful expectants, arising, changing, putting on glory, taking wing, and tending upwards, to join themselves to the triumphant heavenly host; the judgment seat; the books opened;—the frightful amazed looks of surprised wretches; the equal administration of the final judgment; the adjudications of all to their eternal states; the heavens rolled up as a scroll; the earth and all things therein consumed and burned up. And now what spirit is there any more left in him towards the trivial affairs of a vanished world? How different a thing is it with him who bears himself highest in a state of things whereof he foresees the certain hastening ends! How secure is he of this, that infinite wisdom governs the world! How calm is he in the midst of eternal troubles! How placid and serene a spirit inhabits his peaceful breast! Howe.

CHINA.—In a letter to the London Tract Society, Mr. Guttschaff says:

I particularly beseech you never to believe, that nothing can be done in this country; these are the mere suggestions of unbelief and lukewarmness. If we are ready to lay down our lives for the blessed Saviour who died for us on the cross, a large sphere of direct missionary exertions is opened to our view, but we have to suffer for the good cause. Now, I am extremely ashamed of my own pusillanimity, though I have, during these last seven years, paid eleven visits to Maritime China, and have spent more than half a year in one expedition, and have been always preserved even under showers of bullets and sundry other unpleasant predicaments; yet can I occasionally distrust my great and good Lord, who has always supported me, and slacken my efforts. Only wait until you see a noble band of Christian heroes in the field ready to be spent, and you will hear a great deal more about what has been done. Never pay the least regard to idle aspersions and rumors proceeding from men who never put their lives in jeopardy for Christ's gospel and trod on China's soil, but be firmly persuaded, that whosoever will offer himself a living sacrifice to the Redeemer, and boldly stand a champion of the gospel, will also be permitted, whilst suffering manfully, to proclaim the riches of Divine grace. I ask for your supplications in my behalf, and far more so in behalf of this great country.

REVIVALS.

REVIVAL IN DEER ISLE.

DEER ISLE, Sept. 9, 1838.

Dear Sir—Yesterday was a very interesting day to this church and people. You are aware, perhaps, that during the summer past God has visited this place with a wonderful outpouring of his Spirit. During the months of April and May, there were a few hopeful conversions; but the work has been far more powerful since the meeting of the County Conference here in June. Since that time, the power and goodness of God have been wonderfully manifested. But I propose to give you only a few general facts, which I have learned by being here a day or two. The pastor of the church will, I hope, give a much fuller and more